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WEEKLY REVIEW.

—The telegraph surprises us with news of a serious misunderstanding between Turkey and Persia, with actual collision of frontier forces. Kerbela, the great place of pilgrimage of the Shiahs, is in Turkish territory, west of the Euphrates; and the dispute has arisen through the complaints of maltreatment made by Persian pilgrims. If war breaks out, it is to be hoped that other nations will keep out of the quarrel. It will be a fight between Soonees and Shiahs.

—On Thursday of last week there were eleven who came out publicly as seekers of salvation, at Rev. Mr. Taylor's meeting in Madras. We are not aware that there has ever before been in India so powerful a work of grace as that which has attended the labours of this evangelist in Madras. Mr. T.'s labours have been wholly in English, and looking at the proportionate numbers accessible, one hundred a month in Madras is as large a return as one thousand in Glasgow. Praise be to him from whom cometh down every good and every perfect gift!

—Meetings for prayer for an outpouring of the Spirit, are now held daily, in the Marathi language, in the American Mission Chapel, Bhendy Bazaar.

—The Rev. John Urquhart, who has ministered with so much acceptance to the Baptist Church in Bombay for some months past, has accepted the invitation of that Church to become their settled pastor. Preparatory to doing this, however, Mr. Urquhart has found it necessary to proceed home by the mail steamer which left Bombay yesterday, with the view of settling matters there of a personal nature, and of bringing out his family. He came out to India for the benefit of his health, with the expectation of staying in Bombay for about three weeks only, and of returning again by the steamer that brought him out, but as the destination of that vessel was changed to some distant port, Mr. Urquhart's prolonged stay in Bombay has resulted in the arrangement which we are glad to have an opportunity of announcing, and as his health has much improved recently, we trust that when he returns in November next to settle amongst us, the Lord will abundantly bless the labours of his servant to the edification of his own people, and the ingathering of many who are still unconverted. It is perhaps not generally known that Mr. Urquhart's nervous system has sustained very serious injury in consequence of the collision of two railway trains, in one of which he was travelling.

—The Bible strictly condemns all necromancy, witchcraft, sorcery or by whatever name we may designate the craft that professes to obtain communications from the spirit-world. Wizards and witches, *i. e.* persons professing to have such communications, were to be put to death. Sorcerers are to have their part in the lake of fire. That demonology would be in vogue in the last day, is indicated in prophecy. Spiritualism is just the old pretension to revelations that are supernatural without being from God. A long letter is going the rounds of the papers, professing to have been written by the spirit of Judge Peckham, drowned in the *Ville du Hâvre*. This letter is wholly of the earth, earthy. There is not a word in it that might not have been written by any one having the most cursory acquaintance with Mr. Peckham, with a moderate amount of imaginativeness. When he was drowning, his spirit-mother came and plucked him out of the sea into the spirit-world; and so with all the drowning ones; in fact there was no drowning about it. One good thing, there is no mention of Christ in all the letter. The dead pass away to a blissful immortality. How much more men love falsehood than truth, is shown by the fact that many believe in these fictions of spiritualism, unsupported by a tittle of evidence, who make light of the heaven-attested teachings of the Bible.

—A line of telegraph has been successfully laid down in the Southern Atlantic connecting South America with Europe by the way of the Cape de Verde and Madeira islands. Pernambuco is situated in the easternmost part of the continent and is in communication with Buenos Ayres, Bahia, and probably other points. There is another system connecting South America with the United States by the West India islands and Central America. The only considerable portion of the globe, at all populous, not yet brought into telegraphic communication with the rest of the world is Southern Africa.

—Intelligence has been received by telegraph of the death of Bishop Harding. He was Bishop of Bombay from 1851 to 1868, a period of seventeen years. He was a man of evangelical views, an excellent preacher and highly esteemed by those who knew him. He brought upon himself a certain measure of obloquy because of his determined opposition to the encroachments of Ritualism. He saw whereto this would grow, and acted on the rule *Principiis obsta*. A great sensation was made by his removal of a floral cross from the communion-table in St. Thomas's cathedral. The Rev. Mr. Fletcher, then senior chaplain, and other of the clergy, resisted to the utmost these efforts to check the progress of the tendency, and a great deal of bad feeling was manifested. The High Church party have now a Bishop after their own hearts.

Some writers in a contemporary find great fault with the late Bishop. He was inactive and he was haughty. We did not know enough of Bishop Harding to be able to say how far the latter charge was true. We have known persons in humble circumstances who spoke affectionately of his kindness to them. We also remember to have heard the following attributed to the wife of the Bishop : "My husband never forgets that he is a bishop." People would understand this as signifying 'he never unbends.' If it simply meant that he was in all things and at all times desirous of being an example to the flock, there would be nothing in it indicative of haughtiness. As for the charge of inactivity, it is just possible that if Bishop Harding had been more energetic, he would have given still more offence to those who now censure him. We are not his apologist; and are very far from wishing that he should be regarded as a type of what an under-shepherd should be. But we know there are many among us who think it would be better for the cause of Missions if the present Bishop of Bombay, with his peculiar views on the subject, did not take such an active interest in that cause. Here is what the *Friend of India*, in its last issue, says about the Bishops of Calcutta and Bombay :

> Dr. Milman is an estimable, self-denying, hard-working person, who was too suddenly taken from the sphere which he adorned—that of an English mining parish. His administration of the diocese has, thus far, been disastrous to his church. With the best intentions, his action has been no less prejudicial to missions. The Church Missionary Society's agents will in no sense acknowledge him, as they did his predecessors, and they keenly resented his official conduct on more than one occasion. They cannot, of course, withdraw from the diocese, as they are about to do from Madagascar, for they represent eternal principles, and a Bishop is an accident. But it is lamentable that Dr. Milman's undoubted zeal and many manly if not episcopal virtues have enabled him only to interfere in the good work done by other churches, while originating nothing himself. If we may judge from Bishop's College, he has even less influence with the Propagation Society than his anti-ritualistic predecessors had. Much the same may be said of Dr. Douglas, who so adorned the position of Dean of Cape Town that he should have been left there to fight the Colenso battle. His interference with existing missions in Western India, both English and American, has been so sadly anti-Christian that the united body of missionaries in India protested against it at Allahabad. Like many other men of fair scholarship, ardent zeal, and some ability, priestcraft has intoxicated the present Bishop of Bombay.

—A contemporary says :

> We rejoice to hear that the penalties of excommunication have been remitted in the case of a Hindu citizen who had the moral courage to dine with Mr. Bala Mungesh Waglé, himself put out of caste for a like offence. Mr. Sagoon Atmaram Waglé, who was placed under the ban of the caste some time ago, has been re-admitted by the fiat of a local functionary who rejoices in the mellifluous name of His Holiness the Swamy Shreemut Shivanund Saruswatty. This is a step in the right direction, and we trust its significance will not be lost on our young reformers.

We would rejoice to hear that the party excommunicated for such a cause, considered the outside of such a communion better than the inside. We would like to know if the

restoration was purchased by any penance or atonement. We do not exactly see the significance of this incident for the cause of reform.

—THE *Times of India* says:

Mr. Johnson, the Missionary who recently crossed the North-West Frontier, with the intention of proceeding to Kaffirstan, commenced life as an officer in one of the crack regiments of the line, and served gallantly through the Crimean campaign. The regiment was ordered out to India during the Mutiny, but being stationed in Calcutta, instead of being sent to fight in the North-West, the inactive life of a soldier in garrison did not evidently suit Mr. Johnson, who was desirous of becoming a missionary; he accordingly resigned, and was for some time connected with the London Missionary Society, which he left to join the Baptists in the hope of having more work to do. As a Baptist Missionary he laboured hard for several years in the Jessore district, and acquired the reputation of being thoroughly sincere and zealous in his work, and he often underwent personal privations in order to be better able to assist the poorer Christians among his flock with a liberal hand. He then proceeded in the same capacity to the Sonthal Pergunnahs, where he worked indefatigably and zealously, as was his wont, but having lost an arm in an encounter with a tiger he had to go home for a time. He returned to India, and worked independently for some time in Calcutta, finally joining the Wesleyan Mission, to which he now belongs.

In the Sonthal country Mr. Johnson was the colleague of Mr. Boerresen, from whom we once received an account of the encounter with the tiger. News came one Sunday afternoon, while the missionaries were holding service, of the appearance of a tiger in the neighbourhood. The old hunting-fever came on Mr. Johnson and nothing would do but he must go after the animal. Mr. Boerresen endeavoured to dissuade him; but finding him resolved to go, he determined to go with him. Mr. Johnson took his gun, Mr. Boerresen accompanied him without any weapon. The tiger was in a sort of deep glen. Great numbers of natives were on the surrounding ridges, watching the movements of the animal. Mr. Johnson and Mr. Boerresen descended into the glen, and were soon in presence of the tiger. If we remember rightly, Mr. Johnson fired and wounded the beast, which then sprang upon him and prostrated him and began to maul him. Mr. Boerresen, known to our readers as a man of prayer and simple faith, stood his ground and succeeded in driving the tiger from the body of his friend, which he then seized and began to drag up the hill. Finally some of the Natives came to his help and Mr. Johnson was carried back to the Mission-house. He was sadly mauled, but his life was mercifully spared though he lost an arm and had to go home. He owed his life, under God, to the Christian fidelity of his friend.

—'THE leading spirit of modern Atheism,' Mr. Austin Holyoake, died, it seems, on the 10th of April. The *Indian Mirror* has this notice of him:

It seems that Mr. Holyoake had been almost at death's door for three years, during which time he must have reflected on his approaching departure from this world in all its bearings. As his last moments drew near, he dictated to his wife "certain thoughts in the sick room," which have been published in the *National Reformer*, the atheistic journal which was under the editorship of Mr. Holyoake and also Mr. Bradlaugh and Mr. Watts. In these "thoughts" we have an insight into Mr. Holyoake's mind and heart. What his creed was appears from the following:—"I do not believe in the Christian Deity, nor in any form of supernatural existence. I cannot believe in that which I cannot comprehend." Strange as this plain denial of Deity may be, it seems infinitely more strange that his heart should have found repose in such negation. "I have experienced," says he, "for twenty years the most perfect mental repose; and now I find that the near approach of death, the grim 'King of Terrors,' gives me not the slightest alarm." Let us not question the sincerity of the declaration. Let us accept his honest assurance that he carried a tranquil heart and a defiant spirit into the jaws of death. What then? Is the fact an argument for unbelief? It only proves, as the deaths of many other sceptics and infidels have proved, that the mental repose they experience is at best a negation of anguish and agony, and that the calm of their last hour is the calm of indifference and despair. Not so is the death of a believer. The prospect of death brings into his mind something more than repose; it brings joy and hope. The sight of the future home, certain and bright, sweetens and animates the dying believer.

—IN one of the Presbyterian churches of Sunderland, the minister thinks that all his young men, with scarcely an exception, have become decided Christians. Gentlemen acquainted with Sunderland say there has been no movement so deep and genuine there in forty years. Yet this revival was brought about by the visit of two or three young men, not ministers, from Edinburgh.—An account of the work in Chryston says: "As one after another stood up to speak for Christ with a diffidence that was only overcome by a sense of the duty of bearing testimony for Him, there was a wonderful impression of solemnity and tenderness."—One who is well acquainted with London and intimately connected with Christian work there, after a careful inquiry into the matter, gives it as his opinion that there were many more professed conversions in London in March and April last, than in Edinburgh, Dundee, Glasgow, Newcastle, and Berwick put together, the places where the revival has been most signally manifested. And there has been no abatement of the work since then. This is a remarkable statement, even when we consider that the population of London exceeds that of Scotland.—At one of the noon meetings in Glasgow, Mr. Turnbull, of Townhead Established Church, thanked God for about 100 young converts in his own congregation. Several of his own elders had been brought to Christ at this time. "I hold in my hand," he said, "a list of 26 names of young converts who have come to me asking for work: for this I am thankful. I regret very much that so many of my brethren in the ministry have seen fit to stand aloof from this work. They are, no doubt, hindering very much the Lord's work,—it may be unwittingly,—nevertheless it is true they do hinder it. If any of my brethren who hesitate to throw themselves into this work would come to my young-converts' meeting on Monday night, I think they would see cause at once to change their mind."—The Moderator of the Reformed Presbyterian Church said: "A year ago it was not uncommon to hear it said that the pulpit had lost its power, and that men were no longer to be attracted by the Gospel, and that Christianity had used up its means of acting upon the minds of men. But no unprejudiced mind, in this country at least, will say so to-day. Account for them as we may, the facts are that in the west of Scotland, for the last two or three months, no class of meetings for any conceivable object has in living memory been half so attractive as those that have been held day after day for the worship of God and the exposition of His Word. Old and young, the highly educated as well as those with little else than the elements of learning, have been equally drawn to these meetings."—At the closing service in the visit of Messrs. Moody and Sankey in Glasgow, Mr. Moody asked all who knew themselves to be unsaved and yet were anxious to be saved, to stand. About 2000 rose to their feet. "It was a sight," says Dr. Bonar, "that summoned the Lord's people to continue every effort in behalf of souls." More than this number profess to have been converted in that city. The Spirit of God seems to have been wonderfully manifest in the closing services. On one occasion Mr. Moody addressed about 30,000 persons. The *Times of Blessing*, May 21st, contains very interesting accounts of revival work in Kirkcaldy, the Moray Firth, Linlithgow, Huntley, etc.

WE have received a copy of a pamphlet just published at Poona by H. W., entitled Appeal on behalf of Christian Education. The writer of this pamphlet maintains:

1. That there is in this Presidency a constantly increasing neglect of Bible instruction as part of the education given to children.

2. That there is something very much like an inconsistency on the part of those having charge of children, in praying for the outpouring of the Holy Spirit upon them if they neglect to sow the seed of God's Word in their hearts.

3. That not to teach the Bible in ordinary schools is in effect to throw it out as the standard of education. As eternal interests are beyond all comparison the most important, the teaching of that which concerns a future state should be held up to view and maintained as beyond all comparison the most valuable, and under no circumstance of time or place should it ever be permitted to become a subordinate object in the course of education.

4. That it is a mistake to confine religious teaching to Sunday Schools and Bible Classes. God's word ought to be taught to children *every* day and in every place of public instruction.

5. The exclusion of Bible teaching from ordinary weekday schools, 1, is destructive to spiritual life. 2, It is practically anti-Christian, in its effects upon children. 3, Leaving those who are now parents with but little Christian teaching while they were children, it has deprived us of that best of Christian training-schools, the "home school." 4, It has checked the work of Sabbath Schools by creating a want of well-instructed teachers; 5, and it has left our youth to be easily carried away by false teachings, because they have no Bible knowledge to oppose to it.

The writer of this pamphlet has, we think, done well to sound the note of alarm. We are not in a position to say how far his account of the education given to the children of Christians in this Presidency, is correct, though we have long been aware that the connection with Government through the grant-in-aid system, involves a serious danger. We reserve further notice of the pamphlet for a future opportunity.

THE *Indian Mirror* gives the following translation of a hymn used among the Brahmists:

How long shall I suffer such agony? I can suffer no more.

Repeated acts of sin and repeated repentance.

Sometimes for thee my heart panteth; at the next moment how many impure desires rise in the mind!

Sometimes this world seems to be heaven itself; at another time all seems like a place for burning the dead. This world and the next now seem one; but then, through want of faith, I think truth to be a fancy.

Sometimes despair takes possession of the mind; occasionally like lightning is hope enkindled.

Now surely no reasonable man would designate the state here described as a state of salvation. It is simply the state of one who is awakened to a sense of his need of salvation, to a sense of his sinfulness and of the importance of being delivered from it, and who finds himself without power to overcome the evil of his nature. This is conviction, not conversion. In conviction there are two stages: 1st, conviction of sin; 2nd, conviction of inability to overcome sin. Before the sinner had any conviction he had no sense of the need of salvation; this sense has been awakened and developed by his conviction; and the discovery of his inability to rectify matters, has only intensified his sense of need; but it would be the height of absurdity to speak of him as a saved man. It is as though a patient should call in a physician, and say to him, Doctor, I wish you to examine me and see what is the matter with me; I do not think it is very serious, a mere eruption, but would like to hear what you have to say about it. The doctor examines him and discovers that he is suffering from more than one organic disease, and that he is in a very bad way indeed, and tells him so; but not being asked to treat the case, he takes his departure. The man is profound-

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ly sensible of his need, and tries a multitude of things, but without the smallest success. That Brahmoism should do this for a man and no more, we can well understand. Brahmoism enables a man to perceive that the standard of holy living given in the Christian Scriptures, is a right and true standard, but it does not allow him to put his case in the hands of the great Physician. An ancient heathen said: *Video meliora proboque, deteriora sequor*, I recognize and I admire the better way, but I follow the worse. But what is strange and saddening is that a great many who have the Bible in their hands and who never dream but that they are Christians, have an experience corresponding to the above. They are convinced of sin; they recognize the beauty of the better way; they do their best to renounce sin and do the will of God; they miserably fail; they begin again but reach the same point of failure. 'Wretched man; who shall deliver me?' such is their cry. When they despair of themselves and give up their best as belonging to the same category of ruin as their worst, and trust in Christ *alone*, they will get salvation. But, Brahmist or Christian, do not imagine that conviction is salvation.

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SATURDAY, JUNE 27, 1874.

ROMANS VII.

Our correspondent of last week, J. S. M., regards the experience described in Rom. VII. not as an experience that St. Paul had left behind, but as one that he carried along with him. *The same Paul who was in captivity to the law of sin, was he to whom there was now no condemnation.* We wait for proof: our correspondent submits the evidence of 'our daily experience.' Believing that Romans VII. describes a Christian state, it would be very strange indeed if his experience should rise above it. Men must see the warrant for a blessing in the word of God, before they can rightly seek it; the belief that no such thing is promised must effectually preclude the attainment of it. Many good men have believed that Romans VII. describes a phase of the Christian life; but as that passage occupies but half a page in the New Testment, the powerful motives that everywhere present themselves to seek after holiness, stimulated them to follow holiness, without which no man can see the Lord. But our correspondent brings forward a view of Rom. VIII. for which we were not prepared. Our daily sins of omission and commission are completely covered by the garment of Christ's righteousness, so that we have not even to ask that we may not be condemned for them. "The Father sees no spot in the stainless robe of His Son in which we stand." So that Paul in Rom. VII. is giving himself a great deal of unnecessary agony because he cannot get himself to do the will of God; he has Christ's robe of righteousness; let him be satisfied. There may be sin; there is no condemnation. And the many passages of Scripture in which Christians are required to be holy and unblamable and unreprovable, are all fulfilled in that convenient arrangement whereby Christ's immaculate righteousness is made available for us. We cannot conceive of any sadder or stranger perversion of Scripture than is involved in this view.

At the beginning of Rom. VI. Paul asks, Shall we continue in sin that grace may abound? This question is suggested by a statement previously made. Where sin abounded, grace did much more abound. But what does he mean by grace? Not freedom to sin, certainly. As sin reigned, so grace reigns through righteousness. Grace does not merely bestow pardon for sin, it takes possession of all the powers of the man in behalf of God. Nothing less than this is the reign of grace. All through Rom. VI. Paul shows that we are saved by the death and life of Christ. By his death the Saviour made such an atonement for sin that it became a fitting thing in God to forgive the sins of all who believe on Christ; but faith looks not merely to a suffering Christ; it sees him rising again and clothing himself with utmost power to subdue the sin in us. We die and live with Christ, says Paul in Rom. VI.; we die unto sin, we live unto righteousness; as death has no more dominion over Christ, so sin shall not have dominion over the believer; we walk in newness of life, 4, that henceforth we should not serve sin, 6, being freed from sin, 7, dead indeed unto sin, 11, alive from the dead, 13, free from sin, 18, now made free from sin, and servants to God, 22, etc. He refers to a time when they had been servants of sin, obeying it in the lusts of their body, when sin had dominion over them, had the mastery, hindering them from serving God, from doing right. But they have been made free from that wretched bondage. The Jews had the idea that as law and sin are opposites, therefore law could conquer sin; that the sinner could by law overcome it and banish it. And a great many Christians accepting one-half the Gospel, pardon through the blood of Christ, have fallen into the same error with regard to what remains, supposing that by the law, the knowledge of God's will, they are to conquer sin. "Sin shall not have dominion over you; for ye are not under the law, but under grace." It is not by law that sin may be conquered, but by grace. Law is just divine instruction as to the path which is holy and just and good, but in the nature of things it cannot bestow the power to walk therein. The strength of sin is the law, says Paul elsewhere; by the law is the knowledge of sin; the attempt to get the law obeyed in our members just brings out the fact that sin has the mastery over us.

In Romans VII. the same thought is pursued. Faith in Christ means participation not only in the benefit of Christ's death, but participation in the power of his resurrection. "Ye are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God," 4. The conflict at the end of the chapter is that of one who is *not* dead to the law; who has the law of God in his mind and is intensely desirous of keeping it; but he is brought into captivity to the law of sin in his members. Sin has dominion over him, for he is under the law and not under grace. He is minded to serve the law of God; but as a matter of fact, with the flesh, he serves the law of sin.

"When we were in the flesh, the motions of sins, which were by the law (strongly revealed to his consciousness by the law) did work in our members, to bring forth fruit unto death." Is not this in the past tense? Is he not referring to a past experience? Nothing can be plainer. And yet it is this very past experience that is described in the latter part of the chapter. "When we were in the flesh" corresponds with "I am carnal, sold under sin." "The motions of sins did work in our members," corresponds with "It is no more I that do it, but sin that dwelleth in me;" "A law in my members brings me into captivity." "Fruit unto death" reminds us of "the body of this death."

"But now we are delivered from the law," 6. The *now* here corresponds with the *now* in Rom. viii. 1, There is now no condemnation. The cry of the law-server in vii. 24 is, "Who shall deliver me from the body of this death?" We have the answer here by anticipation, and again in Rom. viii. 2.

"I was alive without the law once; but when the commandment came, sin revived and I died." 9. He was alive once, *i. e.* regarded himself as having the favour of God, which is life; but he did not then know the real purport of the law, its length and breadth and spirituality. When this came and he saw it to be holy and just and good, he did his utmost to get it observed by himself, but the wretched conflict ended in defeat and death. Here again we have the very experience declared to be past which is described in the latter part of the chapter.

"Sin, taking occasion by the commandment, deceived me and by it slew me," 11. How did sin deceive him? It persuaded him that if he would only carefully keep his mind directed to the law, the revealed will of God, he would be able to follow it; but the result was that he just lost the hopes he had before. Here too the past tense is used.

"Was then that which is good made death unto me?" 13. Still the past tense, and it is still the very conflict and defeat described in the latter verses of the chapter. No language could more plainly show that he is referring to a past experience. But now, in order to make the matter more graphic, he changes for a moment to the present tense. The object is to show the powerlessness of the law to get itself done in a man, by any mere efforts of the man, and the need of grace, *i.e.* divine power received by faith, in order that the law of God may be fulfilled in the Christian.

But we have two concessions to make. 1, We have no doubt that it was after Paul had seen Christ near Damascus, and received the forgiveness of his past sins (Rom. iii. 25)—it may have been some time after—that Paul went through this experience. If any man be in Christ he is a new creature; he is a new creature because he is in Christ as the branch is in the vine. But he may through mistake take up the idea that he has *in his own gracious nature* grace to do the will of God, and does not perceive that the divine power of Christ must be brought in for everything he has to do. So he goes to work to get the commandments executed by himself; he prays, he weeps, he tutors and rebukes and tortures himself, and is lost in astonishment and dismay at the defeats he continually encounters. At last, it bursts upon him that not only is justification by faith, but sanctification is also by faith, viz. by a momentary faith, which receives Christ for everything we have to do.

The 2nd concession is this: Apart from Christ, a man, no matter how many years

he may have been in Christ, 1,000 years say, is just as powerless to do right as the man described in Rom. vii. 14-24. There is none good, save one, that is, God. All our goodness is derived momently from him, as the sunbeams that follow one another quicker than thought. God has not created any being to act independently of him, and all such action is sin, no matter with how many names of virtues men may decorate it.

As for the idea that God does not impute a Christian's sin to him—in other words, is blind to his sins—we cannot find words to express our condemnation of the idea. Such a stigma as this does not attach to God's glorious Gospel.

SPECIAL SERVICES IN CALCUTTA.

The special united services of the churches of Calcutta were exceedingly well attended all through the week for which they were appointed. During the first three nights the meetings were held in the Free Church, during the other three in St. Andrew's Kirk, and additional meetings were held in the Union Chapel. Addresses were given by ministers of different denominations and by laymen, and there were after-meetings. A number of persons manifested their desire to find Christ; the *Lucknow Witness* thinks there would have been many more if the more direct methods of invitation usually employed in revival meetings had been employed to a greater extent. The *Witness* says:

Not a few had read of the work in Scotland, and were prepared to measure everything by the Moody and Edinburgh standard, and hence when they failed to see a work on the same grand scale they were tempted to doubt the success of the work. This, however, is a very unfair way to judge in such a matter. The conditions under which the meetings were carried on in Calcutta were widely different from those of Edinburgh meetings. In Scotland Mr. Moody conducts revival-meetings in his own way, and day after day and week after week his strong and steady hand remains at the helm. The ministers unite *with him* in holding the meetings, and no questions of policy have any chance to present themselves. In Calcutta, on the other hand, a large number of ministers unite together without any leader, and without any settled method of working, and the necessary result is that a large army is collected, but discipline is imperfect, and the absence of leadership is everywhere apparent.

One evidence that the work was not without fruit is found in the fact that early meetings for inquirers were held throughout the ensuing week, in two chapels. A writer in the *Friend of India*, speaking of the special services, says:

On Friday the audience was even larger, the galleries being quite filled. The Rev. K. S. Macdonald (Free Church) presided. Very apt and forcible addresses were given by the Rev. J. Welland to the various religious characters comprised in the large assembly, and by the Rev. J. M. Thoburn on the need of the magnetism of divine love, that Christians may desire and seek the salvation of others. The singing was particularly impressive. Never before in Calcutta have nearly 1,000 adults united heartily to sing such hymns as "There is life for a look at the Crucified One," and "Come every soul by sin oppressed." Genuine religious enthusiasm found vent in these earnest strains.

The *Bengal Christian Herald* says, "We do not quite understand why these meetings should be discontinued." Nor do we. At the close of the week there was evidently as much reason for going on with them, as there was at the beginning for starting them; nay, a good deal more, because of the deep interest manifested. The direction is "to seek the Lord till he come and rain righteousness upon you:" Hos. x. 12. Thus Elijah prayed earnestly to the Lord for rain, and though six times the report was made, 'Nothing,' yet he continued till the answer appeared in the skies. A rain of righteousness on Calcutta or Bombay would effect such a change in society and in the relations of Europeans to Natives as is scarcely dreamt of now. This is what we want: such an accord among Christians, as to the absolute necessity of such a rain of righteousness, and as to the possibility of obtaining it, as will cause them to persevere in waiting on the Lord until the blessing comes. "Tarry ye in Jerusalem until endued with power from on high." They had the Lord's promise that the Spirit would be poured upon them 'not many days hence;' how many they knew not; but they were commanded to wait for it. And what did they understand by this command? They knew of only one way of waiting for it; they waited upon the Lord in prayer and supplication, with one accord, men and women together, and waited thus until the blessing came.

This is a matter of such unspeakable importance that we must one and all stand ready to sacrifice our personal feelings and even ourselves that there may be no hindrance to the work. Among ministers generally there is a good deal of mutual deference, and a gentle consideration of each other's ways and feelings, and what one concedes to others he expects from others. Now this is an admirable thing, so long as it is not allowed to stand in the way of something much more important. The *Christian Herald* says:

"There is another point which we should not lose sight of in noticing these revival-meetings, viz. the instrumentality through which the Spirit works. The awakening of God's people or the conversion of souls is doubtless the work of the Spirit, and the Spirit alone; but the Spirit in doing this work makes use of human instrumentality. Take, for example, the revival in America or Scotland. How has this been brought about? Those who know anything of the revival-meetings in those places know this, that they are associated more or less, directly or indirectly, with Messrs. Moody and Sankey. And what is true in regard to America and Scotland is true in regard to India, especially in regard to this metropolis. The Spirit, we believe, is working in this city, but he has chosen among others Dr. Thoburn to be an instrument in the carrying out of this work. While we therefore unite in prayers for the outpouring of the Holy Spirit upon ourselves, we should pray for the raising in our midst of such devoted servants of God as Messrs. Moody, Sankey, Taylor, and Dr. Thoburn.

Ordinarily, two laymen, like Messrs. Moody and Sankey, would have found it exceedingly difficult to gain access to the influential pulpits of Edinburgh and Glasgow. The feeling would naturally arise in the minds of venerated ministers, "Who is more fitting to be the agent in a work of grace than the minister who breaks the bread of life to them? Why should I be set aside, that another, a stranger, should come forward and get the hearts of my people?" Very wonderfully, on this occasion, the ministers of Edinburgh, having heard of the great blessings granted to the simple preaching of Mr. Moody elsewhere, were enabled to sacrifice themselves, and stand aside and let the humble preachers from America have the fullest access to their flocks. How gloriously has God repaid them for this self-abnegation! Now if the ministers and other earnest workers of Bombay or Calcutta should come together to wait upon the Lord for a revival of religion, we believe they would be brought to just this point of self-abnegation, and would be ready to let the Lord work by whom he would. Instead of very carefully dividing among the ministers of all denominations the privilege of conducting the services, so that each one may have a little portion, they would ask, Is there one among us whose preaching the Lord has shown a special readiness to bless? If there is such a one, they will ask such a one to conduct special services, and will ask all their congregations to come together to these services, and will gladly take part in a daily meeting for prayer that a blessing may follow his preaching. If subsequently some other person should seem to have more 'converting grace,' the first preacher will give way. And if the blessing of God abundantly rests on the preaching of some person, the rest will do as the ministers in Scotland have done, make a thorough study of those characteristics of the successful preacher which have given him success, that they may conform their preaching to his, so far as in the nature of things and by God's help, may be possible. The point is this: there must be self-abnegation if we wish to see the work of God advance among us. And if to any this proposal should seem extravagant, that will only show how great the need of reaching that point, by showing how far we are away from it. How can we ask men to follow us, if we do not ourselves follow Christ in the matter of self-sacrifice? Even if it should be the will of the Lord not to use some particular agent in the bestowal of the blessing, but to send the rain of his righteousness in connection with the ordinary ministry, still we cannot expect any such work of grace without this previous readiness to sacrifice self on the part of the various leaders.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—Will any of your readers in or near the famine districts kindly inform us through your paper whether any of our Christian brothers and sisters amongst the natives there are suffering from want, and whether any special agency has been set on foot, or is required, to alleviate any temporal trouble in which they may be placed. This may be rather a roundabout way to seek information, but it is the most direct which occurs to me.

Yours faithfully,
C. S.

To the Editor of the "Bombay Guardian."

Dear Sir,—In company with one of your Bombay merchants, I am on a tour from Ratnagiri to Rajapoor, Malwan, Vingorla, Panjim, and other places in the S. Concan, partly for health, but chiefly for the work of exploration. The monsoon is upon us, causing occasional delay, but these delays have been blessings in disguise, giving me an opportunity to become acquainted with places and people as I desired.

Since the middle of February I have visited and preached in the principal towns between Bancote and Panjim, have had a good opportunity to see the condition of this people, and can assure you it has been exceedingly painful to witness so much ignorance, moral degradation, and such willing, hearty servitude of Satan and sin. Speaking comparatively, the people we met in the Goa territory need the light and sanctifying power of the Gospel more than any other part of the Concan I have visited.

The Ratnagiri Collectorate, State of Sawant Warree, and Goa have a population of more than two millions, and they, in the providence of God, have been entrusted, in some sense, to my spiritual care. I desire by His help and guidance to do all I can for them, and, having great faith in the *power of prayer*, I ask you, and the readers of the dear *Guardian*, to join me in supplication for them.

I believe the Giver of all good has rich spiritual blessings in store for this dark-minded, wicked people—blessings He is just as willing to give as He is to send the precious rain that falls to-day in bountiful luxuriance. Pray, dear friends in Christ, *in faith, nothing wavering*, that these blessings may descend speedily, that souls may be saved here and eventually gathered into the garner of the Lord. I have in my own experience abundant evidence of the Divine willingness to grant the blessing for which your prayers are desired, for God has recently blessed my own soul in an unexpected and wonderful manner. I have had, and now have, strengthening and soul-satisfying experiences of the Saviour's presence, so that I am able to receive Him as a present Saviour from the dominion of sin, and He helps me to preach, as never before, a *full, free, present salvation.*

It is needless to say that I have never before had so great joy in preaching to the heathen, and never such confidence that the word spoken will be productive of fruit. When this people hear of the joy and peace they can have by coming to Christ, and the confident hope for the future that is at this moment, by faith, within their reach, their countenances light up with hopeful joy, and more than one has come to me with the question, "What must I do to be saved?"

W. P. BARKER.

Baitsia (Sawant Warree State), June 1874.

To the Editor of the "Bombay Guardian."

SIR,—The Lord has called us unto holiness, for it is written, "Be ye holy, for I am holy." We as followers of Christ are to be sanctified. And how? Jesus in his prayer says, "Sanctify them through thy truth: thy word is truth." This plainly shows that in order to be conformed to the image of Christ we must have the word of God applied to our hearts, and it follows as a necessary consequence that the more we search the Scripture, praying for the teaching of the Holy Spirit, the greater will be our likeness to Christ. What then are we to think of the state of our souls if we indulge in reading magazines like "Bow Bells," the "Young Ladies' Journal," &c., or in the perusal of novels? Does it not show great laxity on our part, and a want of the desire to be sanctified? We should not read any book that does not lead our thoughts to God. Is it to be wondered at that we fail to walk as "burning and shining lights" if we do not make use of the means which God has appointed for our sanctification?

I remember the shock it gave me, one day, when I went to visit a brother, to see a book of the kind I write of on his table. But for the grace of God I know not how much I might have been injured by that circumstance.

During the last six months I have been led to read more in the Bible than in any other book, and I find now (thanks be to God!) that I have been growing in grace and in the knowledge of our God and Saviour Jesus Christ, and the craving of my soul after the word of God is stronger now than ever.

Dear Brothers and Sisters, in the name of Jesus I call upon any one of you who may indulge in the perusal of such books as lead your thoughts away from God, to give up such reading, and apply yourselves to the Word, and the Lord will bless you for it. Many of our friends may be looking to our example, and seeing our half-heartedness they will not come to Christ, and perish in consequence. Just think—one immortal soul perished through your fault or mine! God forbid!

Let us see to it, then, that we walk worthy of our high calling as sons and daughters of the Lord Almighty.

Yours in the Lord,

Bombay, 25th June 1874. C. S.

Notice.

The *Bombay Guardian* is henceforward to be printed at the Eagle Press. Subscribers who wish to have their addresses changed at any time, will please address "Publisher *Bombay Guardian*, Eagle Press, Bhendy Bazaar, Bombay."

Epitome of News.

SATURDAY, JUNE 20, 1874.

—*Indian Statesman:* "Of the 1,102 persons convicted and sent to the Common Jail during 1873, 39 were Europeans, 8 Eurasians, and the remainder natives. There was a very marked decrease in the number of Europeans committed as compared with the number in 1872, the figures being respectively 39 and 70. 'No European or Eurasian female was imprisoned in the Jail during the year—a fact which shows that no woman of either of those classes was convicted in Bombay in 1873 of any offence of so serious a nature as to deserve the punishment of imprisonment.'"

—"The following is a copy of a telegram from the Political Agent at Zanzibar, dated 14th June 1874:—'Mr. Arthur Heale, Agent to the house of Hausing of Hamburg, was murdered at Brava about 10th April by two Somalies, who effected their escape to the bush. Lieutenant Cameron arrived at Ujiji on 22nd February in good health; as it is impracticable to travel on the other side of Tanganiyaka at present, he intends to take a cruise to the south end of the lake, and if time permits, to circumnavigate it, for which purpose he has purchased a large canoe with sails and oars."

—The King and court of Siam have been solemnly receiving and doing honour to two newly-caught white elephants. These were met by the King at some distance from the capital and conducted thither in state. The King has also appointed a senate to assist him in governing.

—The *Madras Mail* of Wednesday says:—"Intelligence of a serious catastrophe on the North West Line, Madras Railway, reached us late yesterday evening. A permanent way inspection train, carrying the Deputy Chief Engineer, the Resident Engineer of the District, the Permanent Way Inspector, and other officials, was crossing a bridge which spans the small river Pangunny, between Camalpoor and Yerragoontla stations, yesterday morning early, when the bridge collapsed, and the train toppled over into the bed of the river. The Permanent Way Inspector, Mr. Satoor, was killed on the spot, and the engine driver and fireman received serious injuries. The latter died a few hours after the accident. The lascars and others escaped, we are led to believe, with a few bruises. After having adopted precautions to prevent by signals other trains from running into the *debris*, the Deputy Chief Engineer and the driver proceeded to the nearest station, from whence the former telegraphed to the authorities in Madras. A special train, carrying the Agent and Manager and other principal officials, with medical assistance, proceeded at 11 A.M. yesterday to the scene of the disaster. Mr. Lamb, the engine-driver of the inspection train, returned to Madras this morning by the mail train, and was taken immediately to the General Hospital. We are informed that Mr. Robinson, the Deputy Chief Engineer, was much injured about the face, and that Mr. Haworth, the Resident Engineer of the District, received contusions on the legs. The guard has his arm fractured. The accident would probably have been much more serious, had it not been for the circumstance that the coupling of the brake van snapped, and the van, instead of being precipitated into the river, remained on the sound part of the bridge. The mail train from Raichore passed safely over this bridge about an hour before the accident. It is stated that the body of the Permanent Way Inspector was found after the accident completely decapitated.

MONDAY, JUNE 22.

—*Times of India:* "We yesterday received a telegram announcing the death of the Rev. John Bellew. His real surname was Higgin, his father being a captain in the army, but when he came of age he took his mother's maiden name of Bellew. On taking orders he was appointed to a curacy at Prescott, but soon after left England for Calcutta, where he officiated for several years as Chaplain to St. John's Cathedral. In 1855 he returned to England, and during the next twelve years became famous as one of the most finished pulpit orators in the metropolis. In 1868 he left the church and devoted his time entirely to public recitations. His wonderful versatility and perfect elocution rendered him unrivalled as a dramatic reciter. His entertainments were always crowded to overflowing, and if they were not so successful as the readings of Charles Dickens, it is due to the fact that Dickens read his own works, and admiration for the author's written production gave a double interest to his readings. Bellew was born an actor, and it is almost to be regretted that he did not adopt the theatrical profession."

—On account of the high wind, the *Mongolia* with the mails did not get away from our harbour till Saturday at 5 A.M.

—Arthur Kirkby has been committed to take his trial at the next Sessions, for using a forged document.

—Fall of rain up to Saturday last at Byculla, 20 inches.

—*Times of India:* "On Saturday morning, at half-past seven o'clock, a shocking murder was committed in the public street, at the Khudduck, by a Mahomedan merchant of the Khoja caste, named Raymoo Meer Ally, who stabbed another Mahomedan of the same caste, named Curreem Mooljee, causing almost instantaneous death. It appears the murdered man, Curreem, was in partnership with the murderer some time ago, dealing in gold and silver lace, &c., but had dissolved partnership in consequence of some dispute between them. On Saturday morning Curreem, who resided with his father and brother at Chinch Bunder, 4th Lane, after partaking of his usual morning meal, took with him a copper box, containing money in cash and currency notes, and a quantity of gold and silver lace, of the collective value of Rs. 600, and was going along the Cohud Bawal on the Khudduck, towards his shop in Bapoo Khotee Street, kept in partnership with his brother, named Rahimtoolla Mooljee. On this road he met the murderer, Raymoo Meer Ally, who on seeing him commenced to abuse him, and suddenly rushed forward with a large open clasped knife of fully a foot long, and stabbed Curreem twice a little below the left ear. Curreem at once fell on the ground. Raymoo, on seeing this, dropped the knife with which he had committed the deed alongside the murdered man, and fled, shouting that he had killed a man. He first ran straight towards Chinch Bunder for about fifty yards, and then turned toward Bengalpoora, where a crowd of spectators gave him chase. He was soon arrested."

—"An authoritative contradiction has been given at Calcutta to the rumour that the Hyderabad Assigned Districts, consisting of the rich cotton fields of Berar, were likely to be soon withdrawn from British management and restored to His Highness the Nizam.

—"According to the latest news from Athens the judges rejected on the 15th of May the demand of the Turkish Government for one-half of the Trojan treasure which Dr. Schliemann discovered at Hisarlik and conveyed to Athens. The arrangement now come to seems to be that Dr. Schliemann is to employ 100 to 150 labourers for three or four months at Hissarlik, and that whatever is found by them is to be the property of the Turkish Government. In the meantime the Turkish Government has not been inactive. The large slabs on the road which were discovered at Hissarlik at a depth of 30 ft. have been removed, and below that pavement a much more ancient pavement of large chalk-stone slabs has now been brought to light. While the stratum which Dr. Schliemann and other Euhemerists assign to Priam and his family extends only from 32 ft. to 32 ft. below the surface, these new excavations reach from 30 ft. to 53 ft. Those who believe that there must be some kind of historical foundation for all mythological and epic poetry will have to assign this new stratum to Laomedon, Priam's father, whose Ilion was destroyed by Hercules 'with only six ships and fewer men.'"

—The Bengallee churches of Calcutta are to hold a series of union meetings this week.

—*Lucknow Witness:* "From America comes an incident of the still progressing Woman's Temperance movement which is well calculated to awaken thought. It occurred in a village of Massachusetts, and the local daily papers amply vouch for its correctness.

"On Fast Day a union mass meeting was held, and a committee of ladies and gentlemen appointed to wait on the liquor dealers. On Saturday the ladies called upon one of the principal saloons, the proprietor, Mr. L. Simpson, having refused to see the gentlemen, and were received very politely. He was asked if he thought it right to sell liquors, and responded, 'Yes; as right as for grocers to sell groceries.' One of the ladies then read several passages from the Bible, remarking, 'Let us see what the Lord says.' On hearing the Scriptures relating to the anger of the Lord with drunkards and those who sell liquor, the proprietor turned pale, trembled violently, and clutched the counter convulsively for support. The many loungers in the saloon were stupified, and only offered assistance when urged by the ladies. On being led into another room he cried several times, 'Oh God have mercy on my soul!' Immediately his tongue began swelling, filling his mouth to such an extent as to render it impossible to articu-

late. The ladies did all in their power to render him comfortable, and a physician was sent for, who, on arriving, pronounced it a case of apoplexy, and in a short time the man died. The community was, of course, startled. The ladies all agreed that it was the direct work of the Lord, and even some of the frequenters of the saloon acquiesced in this decision."

Tuesday, June 23.

—Mr. J. C. Hall, Superintendent of Survey in Native States, Guzerat, has been committed to take his trial at the next Sessions of our High Court, for shooting two Hindoos and a Mussalman on the 1st of April last. Mr. Hall is detained at the Colaba Lunatic Asylum.

—"The *Times* has now a special telegraph wire to Paris, worked from nine in the evening till three in the morning, and gathering up the latest Continental news. For the use of this wire they will have to pay £3,000 a year."

—The *Bombay Gazette* has a column and a half about the late Mr. Bellew. Mr. Bellew, it seems, became a Roman Catholic in 1868.

—M. in the *Friend of India;* London, May 22: "At home the march to Rome proceeds with accelerated pace. (There is a fine caricature on the subject in the last *Punch*, one of Tenniel's happiest hits.) There are said to be 2,000 ritualists in England, and the number increases. Among the clergy of the Protestant Church established by law a body has been organized under the designation of the 'Confraternity of the Blessed Sacrament of the body and blood of Christ,' with adherents all over the country, and their last monthly paper gives the names of nearly a hundred who are styled the 'father superiors of the order.' It is thoroughly Romish—in fact Popery, only without the Pope. It of course advocates the establishment of Confession-boxes in the body of the church, that that may be done openly which is now done in the vestries, where devout and enthusiastic women may be seen kneeling before the curate and confessing their sins under his direction. The Confraternity has also prayers for the dead, and in the last monthly paper there is a list of nine deceased clergymen of the Church of England for whose souls the prayers of the faithful are 'out of charity' solicited. Strange to say, it contains the name of the well-known poet Dr. Neale, the translator of that beautiful hymn of St. Bernard, 'Jerusalem the Golden,' whose soul has been in purgatory for seven years! 'Altar cards' are also in common use, with invocations to the 'Blessed Virgin, the mother of God, to St. Michael and all Angels, to St. Paul, St. Peter, Cornelius, and a host of other saints.' These men, one of whose most important duties is to inculcate obedience to the laws, are the foremost to break them. They laugh to scorn the decisions of the Judicial Committee of the Privy Council, the highest ecclesiastical tribunal in the realm, and no sooner is a rite, a ceremony, or a vestment interdicted than it is audaciously adopted."

—A correspondent of the same in the N. W. P. refers to a statement made by the *Indian Church Gazette*, as follows: "So far from any alliance, holy or unholy, having existed between Mr. Taylor and any denomination in Madras, it may surprise you somewhat to hear that at a meeting, convened in December last, for the purpose of considering the question of inviting him to Madras, and attended by the ministers of every evangelical church in Madras, I believe it was unanimously decided that he was *not* to be invited. And invited he was *not*, by any church or denomination. But a few Christian men, who had the Saviour's cause at heart, wrote and asked him, and he went down at their request. They hired a hall, or institute, for him to preach in, and I believe I am correct in stating that not a pulpit in Madras has been open to him except on isolated occasions since he arrived. I know that at the present moment there is not a single pulpit open to him in the whole city. I think he preached some half-a-dozen times in the Baptist Church on *week days*. And he was excluded from that by a vote of the congregation, because he committed the unpardonable offence of reaching souls in an unorthodox manner and the Lord blessed him—which could not be tolerated."

—"The Rev. Dr. Dykes, of the English Presbyterian Church in Regent Square, preached the Annual Missionary Sermon of the Wesleyan Society. At the meeting it was stated that among the population of China 30 missionary societies (of which 11 were American and 4 German) were labouring. There were 196 European and American missionaries, 28 native ministers, and 648 native agents of all ranks, the Church members numbering about 9,000. The total receipts last year were £122,092. Mr. C. Roberts, late of the Madras Civil Service, said that for many years he had been brought into intimate relations with the missions, and he spoke in terms of high appreciation of their devoted labours."

—"The United Presbyterian Church has in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, Spain, and Japan, 48 ordained European missionaries, 8 European medical missionaries, 6 ordained native missionaries, 2 native licentiates, 6 European male teachers, 9 European female teachers, 65 native catechists or evangelists, 140 native schoolmasters, 30 native female teachers, 11 other native agents of various kinds, 54 principal stations, 138 out-stations, 6,927 communicants, 1,187 candidates, 166 week-day schools, with 9,079 pupils; the total educated agency consisting thus of 325 persons. The Church's new mission in Japan promises to be vigorous, like that in Rajpootana, so far as the different circumstances allow."

—Some one is very much annoyed by our remarks on the opinion 'Better nine innocent persons escape,' etc. Our criticism was respectful, but a contemporary in quoting it gave it this heading, 'A hit at claptrap.' This probably was what gave the annoyance. It shows that it is better to read us in our own columns than in those of a contemporary.

—Total of casualties on all Indian Railways in 1873, 166 killed and 272 injured; in 1872, 211 killed and 224 injured; in 1871, 177 killed and 204 injured.

Wednesday, June 24.

—"Dr. Templeton thus speaks, in the *Free Church of Scotland Monthly Record*, of the Santals as hearers of the word: 'It is curious to me to note the difference of the manner of listening to the Gospel message shown by the people of other castes, with whom I have chiefly to do in the hospital, from that displayed by the Santals. The apathy, the coldness of the Hindus generally, their exasperating willingness in many cases to chime in with anything we tell them or that they imagine we want them to say, is pleasantly contrasted, it seems to me, with the bluntness and patient attention of the people whom this mission specially aims at evangelizing. The Santal takes a good while to grasp a new idea; but he holds it firmly enough when he has got it.'"

—"According to the *Indian Mirror* a very interesting meeting was held at Lord Lawrence's mansion in Queen's Gate, London, to hear the Rev. J. Long's statements on the social and religious condition of Russia. The noble host introduced Mr. Long by a reference to his thirty-four years of service in India, where he had distinguished himself not only by his missionary labours, but also by his sympathy for the social condition of the ryots, for which he suffered persecution and imprisonment. Mr. Long gave a brief account of his travels through Egypt, Turkey, the Caucasus, and Central Russia, and spoke of slave emancipation, education, social improvement, and religious reforms, taking a very hopeful view of the present state of things in Russia. Of the Czar he justly said that 'not Wilberforce or Clarkson did more than he did in the cause of slave emancipation.' Among those present on the occasion there were Sir Charles Trevelyan, Mr. Arthur Arnold, Sir T. Fowell Buxton, Sir Harry Verney, the Hon'ble H. Noel, Mr. Marshman, and Mr. Arbuthnot."

—A large bear in the Victoria Gardens got loose the other day but was captured before it left the Gardens.

—At Jubbulpore a Hindoo lad of eleven years drowned another of nine years, after robbing him of his silver ornaments.

—*Bombay Gazette:* "We hear on very good authority that Mr. Dunolly, the son-in-law of the late Mr. Anstey, died on the 17th instant in an hospital at Marseilles from the effects of a self-inflicted wound in the throat."

—The last General Assembly of the Established Church of Scotland unanimously found the Rev. Robert Rae guilty of falsehood, fraud, and wilful imposition, and sentence of deposition was passed upon him.

—A notice of an "Installation at Lodge Cyrus" appears: "On the dais and in the Lodge room were present several well-known members of the craft, among whom were observed Wor. Bro. Dr. Lumsdaine, Rt. Wor. Bro. K. R. Cama, Substitute Provincial Grand Master, Wor. Bros. Freeborn, Rienzi Walton, C. A. Winter, A. F. Morris, Dr. Anderson, W. H. Harpur, C. Gilder, G. H. Henderson, H. W. Barrow, A. F. Solon, R. M. Rutnaghur, W. H. Hussey, Sorabjee Frammorz, Jamsetjee N. Dady, Dr. R. C. Bahdurjee, Jehangir Gustadjee. The installation ceremony was performed by Wor. Bro. Hussey, assisted by Wor. Bro. Jamsetjee N. Dady, in a manner which won the approbation of the brethren, and for which a special vote of thanks was passed to them."

The above includes the names of two Church of England ministers.

—The *Times of India* hears that "one of the Gilchrist Scholarships has been gained in this year's competition by a student of the Elphinstone College, Mr. M. N. Dalal, and that a second student of the same college, Mr. P. M. Gomes, was *proxime accessit* in the competition, standing only a few marks below the elected scholars."

—The *Guzarat Mitra* thinks Mr. Houston, head-master of the Surat Mission School, unfit for his post because he uses the cane on the backs of his pupils and fines them for absence and late attendance, "as if boys are not human beings."

Thursday, June 25.

—*Overland Mail*, June 5: Important divisions have taken place on the Licensing Bill, and the measure, modified, is now under consideration in committee.

Sir Wilfrid Lawson divided the House of Commons on the question of adjournment over Derby day. He obtained 69 votes against 243.

The North Durham election has been declared void on the ground of general intimidation, the evidence of which the sitting members (Mr. Bell and Mr. Palmer) could not withstand.

Amongst the deaths recorded this week are—Major-Gen. S. J. Macpherson, Bengal Army; Major-Gen. C. Egerton, 89th Foot; Lieut-Col. A. A. Drummond, Bombay Retired; Capt. W. Pritchard, Bengal S.C.; Dowager Marchioness of Anglesey: Lady Blackett; Dowager Lady Hastings; Rev. Sir W. Kemp; Hon. C. M. H. Forbes; and Hon. and Rev. W. S. Blackwood.

It is rash to hazard an opinion about the Public Worship Bill, which, while it crowds the House of Lords, is agitating the country very greatly. The Archbishop of Canterbury and Lord Selborne and Lord Shaftesbury each have their special idea of what is required. While these three representative gentlemen are endeavouring to advance their *widely differing views, in steps the Lord Chancellor* to take the best features of each proposal, and promote, under the Government auspices, a measure which is expected to please every one—to have a healing and quieting effect. There are a few points which will, however, render this very improbable. Lord Cairns proposes to leave certain features of the service optional—they are not to be within the pale of dispute. The attitude of the clergyman during prayer at the altar; the use of hymns; morning or evening communion; and the use of the Athanasian Creed.

—A terrible story of brigandage and murder is told by the Roman correspondent of the *Times*. On Whitsun Monday Count Claudio Faina, of Orvieto, a man about sixty years of age, was driving home in his carriage from the fair at Viterbo when he was attacked by a gang of four ruffians with masks, and carried off to the neighbouring mountains, where a price of 8,000*l.* was put upon his head. The daughter of Count Faina, Signora Palacco, who happened to be in Rome, left immediately for Orvieto, probably with the hope of saving her father by complying with the terms of the brigands. But it was too late. The unfortunate nobleman was found dead in a field of corn, and it is supposed that his captors, closely pursued by the public force, despatched a victim who was a hindrance to them in their flight.

—The *New York Herald* states that forty-three temperance women were arrested in that city while praying in front of a saloon on Bymiller Street, near the scene of a disturbance. They were warned to depart by the officers, but they did not heed it. Among the ladies arrested were the wives of Dr. C. H. Taylor, Rev. Dr. C. H. Payne, Rev. Dr. Monfort, Rev. Dr. W. J. Fee, Rev. S. L. Leavitt, and Rev. Mr. McHugh. They refused to accept the bail offered by their friends, but were finally released on parole to appear before the police court. A prayer-meeting was organized at the station-house, but it was stopped by the officers. After being released the ladies returned to the church and held a meeting. The police officers say that they had information that a band of German women was organized to meet them and drive them from the street.

—In consequence of advanced age and ill-health,

Dr. Thirlwall, Bishop of St. David's, is on the eve of resigning his post. His lordship was appointed to the see of St. David's by Lord Melbourne in 1840. His "History of Greece" placed him in the front rank of historians of the present generation.

—It is announced that the Rev. Dr. Charles Wordsworth has withdrawn his resignation of the bishopric of St. Andrew's.

—The Bishop of Winchester has inhibited the Rev. G. Whitehead, acting without a license as curate of St. John, Portsea, from officiating in the diocese, owing to his having attended and taken part in the laying the foundation-stone of a free church at Willsborough, near Ashford, Kent, where he freely denounced the Ritualists.

—Miss Grant, the only daughter of President Grant, was married at the White House, Washington, on May 21, to Mr. Sartoris, an English gentleman. The ceremony, which was according to the forms of the Methodist Episcopal Church, was celebrated by the Rev. Dr. Tiffany. The *New York Herald* says "the event was distinguished for that Republican simplicity so becoming in the family of the first citizen of this Republic." The *New York Times* says that "Mr. Sartoris is an only son, and the heir to a considerable estate. He is an engineer by profession, and is about twenty-three years old. Miss Grant is in her nineteenth year."

—*Times:* telegram; Berlin, 1st: "Chinese troops have been stationed for some time past north and south of the Bogdo Ridge, threatening to invade Kuldja and Kashgar. These territories, formerly the westernmost provinces of the Celestial Empire, achieved independence during the revolutionary troubles of the last ten years. Kuldja was subsequently occupied by the Russians, but Kashgar remains independent. In view of the common danger threatening the new masters of the region, Russia is now preparing to concert measures of defence with the Ameer of Kashgar. The Chinese forces on the Kuldja and Kashgar confines are armed with European rifles."

—*Bombay Gazette:* London: "With regard to the Licensing Bill, the Government have performed a complete change of front, and the deluded publicans, who worked for the Conservatives at the last general election, will now have cause to repent their undeserved industry on behalf of Mr. Disraeli's followers. Instead of extending the hours of sale, the present bill will—taking the country through—actually diminish them. The Government have adroitly thrown the responsibility upon the House, but that will not satisfy the trade."

—The *Hindostan* with the next mails left Aden for Bombay yesterday, 3 P. M.

—The appointment of Senior Magistrate at Bombay has been offered to Mr. W. Ramsay, C. S.

—The *Hour:* "The Church papers mention a curious correspondence between the Bishop of London and one of his clergy. It appears that the Bishop of London sent a letter to Dr. Spencer, Vicar of St. Matthew's, Maida-hill, forbidding him to take part in services in a dissenting chapel. Dr. Spencer, in acknowledging the Bishop's letter, reminded his Lordship of similar proceedings on the part of the Archbishop of York (Dr. Thomson), the late Bishop of Winchester (Dr. Wilberforce), and Dean Stanley, adding, 'Far better that your Lordship would send all the curates out of the diocese who are introducing Popery into the churches, and habituating all the thoughtless and many of the educated to her superstitions, which your Lordship might do as well as the excellent Bishop of Durham or the late Bishop of Manchester (Dr. Prince Lee). Your Lordship might also cease to hold confirmations in Ritualistic churches, or give them any countenance. You might also enjoin the incumbents to remove all candles, crosses, crucifixes, pictures of the Virgin Mary and Child, from the reredos, which are notoriously causing scandal, and are decidedly illegal.' To this the Bishop replied as follows: 'The publication of your letter will, I fear, only show that disobedience to the Church's law, uncharitable and violent language respecting their brethren, and utter disregard for their Bishop's admonition, are not confined to extreme partisans of one section only of the Church."

We think the Bishop might have put up with disrespect for the sake of the truth in Dr. Spencer's letter.

—"Rev. Dr. Smyth, of Cleveland, furnishes the *Evangelist* an interesting account of the temperance movement in that city, which has been similar in its methods of saloon visitation, daily prayer-meetings, &c., to the work in many other places. The results, so far, he sums up as follows:

"'All the respectable hotels of the city have ceased to furnish intoxicating drinks. The same is true of a large proportion of our drug stores and groceries. Many saloons have been closed, and many of the owners of buildings used for the sale of liquors have served upon their tenants notice to quit at an early day. Our wholesale establishments have found their business very greatly reduced, and all our saloon-keepers utter piteous lamentations on account of the hard times that have so suddenly come upon them. It is believed by those who have good opportunities for judging, that far less than one-half the amount of intoxicating drinks is now consumed here than was one month ago."

—"A letter from Rev. D. F. Watkins, missionary at Guadalajara, Mexico, to Secretary Clark, of the American Board, gives further particulars of the murder of Rev. Mr. Stephens at Ahualulco. Mr. Stephens left Guadalajara at the beginning of last December, to station himself at Ahualulco, a town about sixty miles distant, said to be one of the most liberal towns in the state of Jalisco. He went at the earnest invitation of several persons there who had for some time been reading the Bible, and who wished to be more fully instructed. For three months Mr. Stephens laboured with great success, winning many to the truth. But his success was becoming the priests' defeat, and the latter became infuriated. The day before Mr Stephens' death one of them preached a most exciting sermon to the numerous Indians who had gathered there from the various ranches and pueblas near by, in which he said: 'It is necessary to cut down even to the roots the tree that bears bad fruit. You may interpret these words as you please.' And on March 2, at one o'clock in the morning, a mob of over 200 men, armed with muskets, axes, clubs, and swords, approached the house where Mr. Stephens lived crying, 'Long live the religion! Long live the Señor Cura! Death to the Protestants!' The house which Mr. Stephens occupied fronted the public plaza, and on the opposite side of the plaza were a few soldiers, acting as guard to the prison and to the town, from whom he expected protection. As soon as he and the two brethren who were with him saw that the mob was fast breaking down the front door, they entered an open square which was in the centre of the house. From this square Mr. Stephens and Andres, one of the brethren, made their way into the back yard, seeking there a place of shelter. Here they separated, Mr. Stephens taking a pair of stairs that led to a hayloft, and Andres making his escape by climbing over the wall of the back yard and letting himself down among the ruins of an old house from which he made his way, unseen by the mob, to the mountains. Mr. Stephens had been in the hayloft but a few moments when the furious throng entered, and he, seeing in the crowd the soldiers alluded to, ran to meet them, thinking they had come to his help; and when he cried out, 'Protect me! protect me!' they discharged their muskets and other firearms, killing him instantly. One shot entered his eye and several his breast, and as soon as the villains reached him they used their swords, cutting his head literally to pieces, and taking the brains out, it is said, with sticks. They afterwards robbed his body of every article he had on, and the house of everything he had, taking all his books and burning them in the public plaza. And, lest the awful crime should fail to prove the utmost barbarity, they entered the church and announced the deed well done by ringing twice a merry peal of bells. The body was secretly buried at night by five of the brethren, in a place only known to them."

Friday, June 26.

—Rev. F. N. Alexander of the C. M. S. baptized 13 persons at Chekkapilli, in the Ellore district, May 30th.

—At Trichendoor, near Tuticorin, a famous shrine, there was a fire lately which destroyed 1000 houses and the car of the god Supramaniam. The people say that the god thus avenged himself for some slight he had received from a gooroo.

—*Times of India:* "There is no sense in spelling Tsar 'Czar,' for 'Ts,' and not 'Cz,' represent in English the peculiar hissing sound of the first letter of the Russian name."

Is there any sense in burdening the English language with the peculiar hissing or other anomalous sounds of all the languages under heaven? For it will come to this.

—"Some correspondence has passed between the Coimbatore district officials and the Madras Government regarding the lotteries which have been drawn there. These raffles were to some extent countenanced by the Roman Catholic clergy of the district, and were said to be for charitable purposes. The Madras Government have pointed out to the Collector that projecting a lottery and issuing proposals for one without the authority of Government are offences under the Penal Code, but that the projectors are not liable to prosecution except under the sanction of Government."

—It is said that an arrangement has been made by which letters will be forwarded direct from Germany to India, and *vice versâ*, at the rate of six groschen the half-ounce if prepaid, and eight groschen if unpaid.

—198,301 persons were employed on the Famine Relief works in the last week of May.

—Deaths last week, 247.

—Meer Ahmed Khan is committed to be tried at the High Court Sessions on the charge of adultery brought by Mr. Lennon.

—Doorgabai, a Hindu woman, was yesterday found murdered in her room in Funnuswady lane. Her throat was cut, and there were cuts on other parts of the body. Her paramour, Pursharam Gunesh, has been arrested on suspicion.

—*Bombay Gazette;* Ahmedabad: "A few troublesome Mahomedans took fish from a well (at Meysana, in the Kurree Purgunnah) which is resorted to by the Hindoos. A complaint was made to the Thanadar, and the offenders were confined. As the Hindoos are outnumbered by the Mahomedans, the latter combined and released their *jatwallas*, threw the dead fish into the well, and polluted the water. A riot was the result, and the Foujdar of Kurree lost no time in repairing to the scene of disturbance with armed native soldiers."

—Latest famine reports are favourable.

—*Bombay Gazette:* "It is reported that the progress of the Holkar State Railway is delayed, owing to the girders of the bridge over the Chural river having been broken when being hoisted to their places; and as new ones will have to be sent out from England, the delay will be considerable."

—The rise in the Nile at Khartoum precedes the rise at Cairo by about six weeks, and has been this year announced by telegram. The rise is much greater than usual.

Miscellany.

—*The Advance:* If we knew how often acquaintances who make no profession of interest in religious things *are* interested, and half hoping that we who profess to be Christians will broach the subject in personal conversation, we should not be so hesitant in talking to others about their salvation. All the pulpits and prayer-meetings in the land could not begin to do as much in converting sinners to Christ as could the men and women who are leading Christian lives, if they would watch for and improve the suitable opportunities for religious conversation.

—As the novelty of the hour, the temperance sensation is losing its interest to the newsmongers, and we hear less of it than a month ago in the press telegrams. But from information that reaches us through local papers, private letters, and other ways, we judge that the wave of real temperance interest and effort is swelling rather than receding all over the land. There may not be so many sidewalk prayer-meetings. But there is such an activity as the country never saw before in the circulation of the pledge, in the enforcement of the old dead-letter laws, and best of all in *prayer*. Temperance has taken hold of the moral sense of the community most wonderfully.

—The endowment by a Hebrew banker of New York of a "Professorship of Hebrew and Oriental Literature and History" in Cornell University brings out the fact that the men who have thus far given over a million and a half of dollars to that institution are drawn together by anything but denominational prejudices. Mr. Cornell, the founder, is by education a Quaker; Mr. Sage, who has given $300,000, is a Congregationalist; Mr. M. Graw, a Methodist, has given $150,000; Mr. Sibley, who has given $90,000, is an Episcopalian, and another gentleman who has given $100,000 is an Episcopalian of the Broad-Church School.

—The *Christian Ark*, published in Rangoon, has some notices of the Revival in Madras. We give the following extract: 12*th May*. We have had a glorious work here; Mr. Taylor has been won-

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derfully blessed: more than 350 persons have now professed to have been converted to God through his preaching. It was a glorious sight to see a couple of dozen persons on their knees together weeping for their sins!

I'd mention one very striking incident in connection with Mr. Taylor's preaching at the Memorial Hall. On the last night of the meetings there, he delivered a most soul-stirring address on "Enter in at the strait gate." He described what he had seen in Jerusalem, and applied it most beautifully:—"The strait gate" is the last gate to be closed at night, and if people do not enter before it is closed they must wait until morning. —At the close he pressed upon the congregation most solemnly that "the gate" was probably ajar for some of them, and asked them to enter *to-night* before it closed. A young man named Frederick Clark was awakened, came to the front, knelt down with the other seekers, and found salvation. Next day, on his way to his place of business in the Mount Road, he met a friend who asked him, Well, Frederick, did you get what you were "seeking last night?" He answered, "Oh yes, I did; I am very happy." A few minutes after, he was struck down with sunstroke; he lingered for three days and died, giving ample evidence to his friends of his conversion. In his case *the gate was literally ajar for him that night, and it closed upon his heels as he entered it!* He heard the *last* message of Mercy, and *received* it! Oh that thousands who are at the brink of eternity would accept the offer of salvation through Jesus!—E. H. C.

—Under the head of "Oriental Developments of Christianity" a missionary gives an account in the *Calcutta Christian Intelligencer* of a united meeting for prayer held in the district of Krishnagur by Native Christians. The missionary was asked to preside. He says: "We opened the meeting by telling the people how glad we were to meet them on the occasion, and by reminding them of the design with which we were come together. A hymn was then sung: it was in English metre; but it was joined in heartily, for all the trained mission agents have received instruction in music after the European system; so that English and other European tunes are generally sung, as well as hymns in native metres. After the hymn a portion of Scripture was read accompanied with a few words of exhortation; and then followed a prayer in which all appeared to join with devotion and earnestness. After we had finished, the native ordained pastors similarly read and gave a word of exhortation and prayed. A hymn followed upon each prayer; and after the first one or two had been sung in European metres, Bengali tunes were adopted. The lay members of the meeting now took their part in offering prayers, and they did it appropriately and earnestly. At eleven o'clock, though no weariness had crept over us, we thought it best quietly to retire. The little house, or rather room, which forms the missionary's rest-house on his visits to S. is close by the church: and so the last sound we heard, ere we closed our eyes, was that of the full long-drawn tone of the Bengali metred hymns, as they were earnestly and lustily sung by that large congregation. As the hours wore on, the same tones, as 'songs in the night,' seemed ever and anon to force themselves on our half-conscious sense: and at length when the first ray of dawn crept into our chamber, we could hardly believe our ears, but there it was, the same tone not quite so full, not quite so clear as over-night, but still as hearty as ever. On asking an explanation, we were informed that not long after we left a brief recess had occurred, and that then the whole party had continued in alternate prayer and praise till two o'clock. Most of the visitors from a distance then retired; and after a sleep of about a couple of hours, by four in the morning, they started on their way back to their homes. A few of the more determined spirits, however, made up their minds to continue their devotion till sunrise; and so it was that our ears had been greeted by those native songs. The hymns, I was told, had been greatly varied by several original compositions made expressly for the occasion. The 'poets' in each place had made their hymns and taught them to a body of their friends who accompanied them. Some of the successive hymns were so constructed as to form a question and a reply—the one to the other: or they were designed to convey descriptions of contrasted truths: thus one would describe the stern justice of God's law; the succeeding hymn would tell of mercy through the Gospel; and so forth.

"When we afterwards thought over the matter, we questioned in ourselves whether it was right to encourage this development of Oriental Christianity; whether it was right to imitate the example of the votaries of the world; and thus, even in the cause of religion, to turn night into day. We questioned whether there was not some lurking evil at the root of all; whether excitement and mere sentiment might not have more to do with the movement than real devotion had. We came, however, to the conclusion that it would be wrong to restrain; that it was rather our duty to guide than to check: and with reference to the turning of night into day we called to mind a precedent of even apostolic authority, wherein we read that St. Paul himself 'continued his speech until midnight;' and not only so, but that 'when he had broken bread and eaten, he talked a long while even till break of day.'"

TELEGRAPHIC NEWS.

London, June 19th: The Royal Commission appointed to inquire into the grievances of officers arising from the abolition of purchase have published to-day their report; this, which is a very lengthy document, recommends the removal of prohibition against exchanges, and also recommends that officers on leaving their regiment to retire on full pay should be allowed the bonuses paid under the old system. The Commissioners recognize the justice of the grievance that officers of Infantry are debarred from selling commissions obtained without purchase, and recommend a scale of compensation to them, but at the same time consider that officers of the Guards and Cavalry, with the exception of those who have risen from the ranks, have no claim whatever. The Commissioners also recommend that Infantry Captains who have been promoted should be allowed to sell for regulation value the commissions they obtain without purchase after five years' service in that rank, with over-regulation of their former commissions. The Commissioners also propose a graduated scale of compensation for officers below the rank of Captain. Officers who have been placed compulsorily upon half-pay, or who have been promoted to half-pay for distinguished services, are to be allowed their over-regulation value of their former rank if brought back to full pay.—*Obituary:* Bishop Harding.

20th: The result of the election for North Durham was as follows:—Mr. C. M. Palmer (Liberal), Mr. G. Elliot (Conservative). The Conservatives thus gain one seat.—*Obituary:* M. Jules Janin, Rev. J. C. M. Bellew, and Sir F. Pollock.—The Turkish ship *Kars* has sunk in the Sea of Marmora, with the loss of 320 lives.

Paris, 20th: The Assembly have rejected further important clauses in the Municipal Bill, but Government have nevertheless proceeded with the measure, and claim the right to nominate Mayors.—The Assembly have adopted, by 358 against 329, an amendment of the Municipal Bill prolonging for two years the prerogative of Government to nominate Mayors.—The French Ambassador at London has resigned.

Rome, 20th: His Holiness the Pope, in receiving the congratulations of the Sacred College on the anniversary of his accession, said that he had refused the proposals of reconciliation with Italy which had been made to him by high personages, because any concession would be injurious to the Church and to society.—Garibaldi is seriously ill.

Madrid, 20th: The Carlists have concentrated their forces within entrenchment on Monte Jurro, near Estella. General Concha's operations are being hindered by bad weather.

Washington, 21st: Both Houses of Congress have finally passed the Currency Bill, which limits the number of greenbacks in circulation to 382 million dollars; no provision is made for the resumption of specie payments.

London, 21st: The recent strike of 7,000 iron-miners at Cleveland has at length terminated, the men having accepted the masters' terms of 12½ per cent. reduction on their former wages.

22nd: The judgment of the House of Lords on the Mordaunt Divorce case authorizes the continuance of the divorce proceedings.—The Agricultural Union have resolved on vigorous action to defeat the Lock-out, and invite Mr. Arch to take labourers to Canada.—The cable to Pernambuco has been successfully laid, and will be open for traffic to-morrow.

24th: Communication by cable between Lisbon and South America was successfully opened yesterday.—*Obituary:* Colonel Edward Thomson and Colonel William Mayhew.

25th: In the House of Commons last night, Mr. Plimsoll's Merchant Shipping Survey Bill was brought forward for the second reading. After some discussion the Bill was defeated by 173 votes against 170. Government opposed the Bill, stating that the Report of the Royal Commissioners was duly signed, and would be distributed in a short time.—Her Majesty the Queen is expected to visit St. Petersburg in September.—The distribution of photographs of the Prince Imperial is prohibited in France.—A Government Administrator has been appointed to the diocese of Posen.—Owing to maltreatment of Persian pilgrims by Turks, the Persians made an attack on the Turkish frontier garrison, and refused to surrender some Turkish nomads who had escaped into Persia and were subsequently made captives. The Porte threatens force unless its demands for reparation are complied with: matters are still in abeyance, and relations are very critical.—The Merchant Taylors yesterday gave a grand banquet to Her Majesty's Ministers. Mr. Disraeli, in his speech, defended the Church as one of the institutions of the country, and also said that the Conservative policy was not one of inaction, but of progressive improvement of the people. Earl Derby also spoke, and said that the general aspect of European affairs was more and more tending to quiet.

PASSENGERS SAILED.

Per P. and O. Str. *Mongolia, June 19th:*

For Southampton.—Mr. Hyne.

For Brindisi.—Mr. Blodwell and Mr. H. M. Rogers.

For Suez.—Mons. Berger de Place and Professor Ruchwaldy.

Per P. and O. Str. *Delhi, 25th:*

For Southampton.—Captain and Mrs. W. A. Kay; Mr. H. R. Nelson; Colonel Vyse; and Rev. J. Urquhart.

For Brindisi.—Rev. J. Williamson; Mr. A. G. Maury; and Mr. Simon Finch.

For Venice.—Colonel Trevor; Mr. F. Mathew; Captain Boyd; Mr. W. H. P. Sherman; Major C. P. Hunter; and Mr. G. H. Farran.

For Malta.—Mr. G. Kalan V. Hope.

For Aden.—Captain Campbell.

PASSENGERS ARRIVED.

Per P. and O. Co's Str. *Teheran, 24th:*

From Southampton.—Mrs. Hewett, three infants, and ayah; Miss Mitchell; Mrs. Richey's European female servant and child; Mr. J. H. Slight; Lieut. J. W. Robertson; and Mr. R. Bertie.

From Venice.—Mr. H. C. West.

From Brindisi.—Major Blundell; Mr. W. Harvey; and Mr. Cornell.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTH.

TAYLOR—June 22nd, at Tanna, the wife of Mr. Andrew Taylor of a son.

MARRIAGE.

CANDY—HARRISON—June 2nd, at the Abbey Church, Sherborne, Edward Townshend Candy, Bombay Civil Service, to Constance Mary, daughter of C. W. Harrison, Esq., late Bombay Civil Service.

DEATHS.

STIRLING—June 2nd, at Lower Mount Pleasant Avenue, Rathmines, Dublin, Captain John Stirling, late of the 1st Bombay Light Cavalry (Lancers).

FULLER—June 7th, at Oxford, Fitzherbert Augustus, of Brazenose College, eldest son of Colonel Fuller, Royal Engineers, aged twenty-two years.

BLACK—June 24th, at Mount Road, Mazagon, of paralysis, Dorothy, relict of George Black, of Montrose, Scotland, aged 69 years and 8 months.

GILMORE—April 26th, at Launceston, Tasmania, of typhoid fever, J. Gilmore, late of the B. B. & C. I. Railway.

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